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AN EASTER REFLECTION

Would the architect who designed the Taj Mahal destroy that beautiful structure? Would Beethoven wipe out his symphonies? Would Rembrandt burn his pictures? Would Tennyson consign his poetry to the flames? Would any great artist destroy his handiwork? Certainly not. How can we think, therefore, that the supreme artist of the universe, the creator of all things, would bring his greatest masterpiece, human personality, to a high degree of development only to see it dissolve into nothingness. No, truly, "Dust thou art to dust returnest, was not spoken of the soul."

HOWARD E. KERSCHNER

ON OUR CALENDAR

March 21—The Day of Offerings for United Services
April 20-26—Five Years Meeting Conference and Meetings
May 1-5—Woman's Missionary Union Conference

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OF RELIGION

The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education

CONTINUE THIS PAGE?

A few requests have come in since the previous issue of THE AMERICAN FRIEND asking that the page be continued. If you want it continued and have not written, do so *at once*. Drop a card to THE AMERICAN FRIEND, 101 South 8th Street, Richmond, Indiana.

For March 28—The Certainty of Eternal Life

Colossians 3:1-4, 12-17; I John 5:11, 12

The words of the Rubaiyat are beautiful words, but they do not answer man's deepest convictions; man cannot long accept the conclusion that he is,

But Helpless Pieces of the Game He plays
Upon His Chequer-board of Nights and Days;
Hither and thither moves, and checks, and slays,
And one by one back in the Closet lays.

The struggle for permanence and for immortality lies deep within us all. Shelley tells of one who built a huge monument and wrote under it,

My name is Ozymandias, King of Kings;
Look on my works, ye mighty, and despair.

But he further reminds us,

Nothing besides remains. Round the decay
Of that colossal wreck, boundless and bare
The lone and level sands stretch far away.

Christianity found a better answer than despair or egoism. "Ye are dead, and your life is hid with Christ, in God." If one looks carefully at the words of Paul and John, the Christian answer begins to emerge. It was Paul's faith that those who had come into the new relationship of being in Christ had already died to the old self, and had been raised up into a new life, a life which was eternal. Eternal life was not so much an event, as a quality. The life in Christ was a life not bounded by time, and those who thus lived were already dead to the old self, and had agreed for "This is life eternal, that we might know Thee . . ."

The second passage from Colossians needs to be seen in the light of this great faith of Paul. Since then, you are risen with Christ, live in an eternal fashion, act eternally now and all the time. Do not slip back into the temporal, for you are in fact already sharing the life of Christ. Practice mercy, kindness, humility, meekness, longsuffering, forbearance, forgiveness, charity and peace. Every thing you do should be done in the name of the Lord Jesus, for you are now raised from the dead, if the word of Christ dwells in you.

"God hath given to us eternal life," continues John, "And he who hath the Son, hath life." Christianity was not satisfied to proclaim immortality, although our impulses may lead us to seek merely that. For immortality without redemption is a small and unworthy boon. The idea that death is the benefactor which confers upon us perfection is not a New Testament idea. Christ is the benefactor who has revealed the riches of God to men, and having entered into that richness death can be discounted. Where is the sting of death to one who has lived deathlessly? What horror has the grave, except to those who are not yet redeemed from the body and temporal things?

"Right where I am, I am standing at the very center of the truest happiness that can ever come to me," might have been written by an early Christian, although it was actually written by Dr. Scherer. If we know the only true God, and Jesus Christ whom he has sent, we know eternity, we are living eternally, we are in the center of life's truest happiness, we have been raised with Christ, and the eternal life becomes, not so much a hope, as an experience. This message and conviction, held by quite ordinary people in the first century, created a redeemed society.

Questions:

1. Is the lavish expenditure upon funerals in keeping with the Christian conviction about the relative importance of the Spirit and the body?

2. Is there danger that the burial of the dead shall pass out of the hands of the church and into the hands of commercial interests, and if so, how may we prevent it?

3. What significance do you see in the idea that eternal life is present experience, beginning now?

RUSSELL E. REES

For April 4—Duty of the Watchman

Ezekiel 1:1-3; 3:11, 17-21; 4:1-3

"Son of man, I have made thee a watchman." These were the words that rang in the ears of Ezekiel. The fortunes of Israel were his responsibility in part. He could not dodge it.

It is remarkable that the Old Testament prophets often spoke in the first person plural, "we" or "us." There was a close identification of the person with the group. Each person was not only an Israelite, he helped to constitute "Israel." It was a group consciousness in which the persons meant little, apart from the group.

It is not enough to call this an outdated tribal attitude. It has meaning for our day. There was a large measure of that group spirit in colonial forms of Quaker life. A century ago or less Quakers were closely knit in their practices. Sometimes this was good, but often it was not wisely expressed, such as in the disowning of members for "marrying out of Meeting." In so far as it meant aid for one another and responsibility for the misbehavior of members, it was often very helpful. The chief point is, it was a *fellowship* in which each felt responsibility for the group and the group felt responsibility for each member. Each member was a "watchman."

We must learn this dependence on one another in the "one world" of today. It can never be quite like the colony, but the sins of men are more contagious than ever before because the "winds" of fast transportation and communication carry the "germs" all over the world quickly. A small incident in Europe or America can bring death to millions. The forces of health are slower and not so much in the news, but they are real.

In order to do this teaching he took tiles into the market place, among the shoppers and set up a demonstration. It was visual education on the sins and the consequences in Israel. How might we depict in visual form the sins and problems of our day?

Ezekiel teaches us that no one can side step his responsibility—he is a watchman for his family, his community, his nation and his world.

Questions:

1. What does it mean to live a life that is contagious for good or for evil?

2. Are fear and hatred a disease, a sin? How do we spread the "germs" today?

3. What are some of the "diseases" in America and the world? How can the church be a center of spiritual health?

E. T. E.

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"If Thou Be the Christ . . ."

". . . deliver our nation"

The clan was a primitive arrangement for mutual protection in the jungle stage of humanity. The pattern became set in the ideas of men as clans gave way to nations and as nations continued the conflicts. "Every man for himself" became magnified into, "Every nation for itself." It is yet possible to have clans that are not dangerously clannish or to have nations without aggressive nationalism. It is possible, but difficult.

Large nations have tended to have their way with smaller ones. The Jewish "nation" was occupied by the world's greatest power. There was no rival power to tear the world in two parts, therefore there was "peace," a Roman peace—Pax Romana. But there was no peace in Israel. The galling yoke was more offensive to pride than it was physically heavy to bear. The ideology of patriotism again called for a leader, a "fuehrer"—the kind of "messiah" who would end this humiliation.

Jesus saw with clear insight the spiritual nature of their problem. He was not unmoved by their plight, yet he knew that theirs was but one more illustration of the world's error—a false concept of freedom based on an inadequate loyalty to nations and races, rather than to God and to people. He knew that God so loved the *world,* not nations, but persons. His was not a Hebrew or a Roman mission; it was universal, and spiritual. Israel was not prepared either for "occupation" or for political freedom.

". . . go not to Jerusalem"

These two ways of thinking, these two concepts of Messiahship would ultimately meet one another decisively. The Hebrews would quibble no longer with one who exhibited great power and influence, but who seemed indifferent to their political peril. The spirit and expectations of the masses were felt also by the disciples. Even they were confused by the evasion which Jesus seemed to practice. One of them—Judas, a "patriot," not primarily the scoundrel as we often suppose—tried to force the issue, and thereby turned traitor to the only course by which help could really come.

The time came when identification with the religious life and traditions, with the passover, called Jesus and the disciples to Jerusalem. It was then that he stood at the cross roads, between two ways of thinking and living. Peter, caught in the pattern of thought that characterized his contemporaries, urged him not to walk straight into the peril which awaited him. Jesus chose the forthright way—toward Jerusalem.

". . . show us a miracle"

Our human inertia always conditions us for easy answers. If bread is lacking men want manna dropped from heaven or desert stones turned to bread, or governments to dole out the answers from some inexhaustible source. They dislike awaking to the fact that they *are* the government—the channel of their own supply. They want answers quickly. They have little enough patience with the long process of economic development. They don't enjoy the trial and error aspect of an evolving democracy.

In our modern way we ask, as did the people of Jesus' day, for a short cut to a secure world. Ultimately God answers our prayers for peace by changing us into peaceful people. He cannot make a peaceful society of men out of leopards, and he does not choose suddenly to change the leopard's spots or his inherent thirst for blood. His kingdom comes, but it does not crash into human affairs in spite of men, but comes quietly through them.

Not even "twelve legions of angels" could be used to answer miraculously the problem in Gethsemane.

". . . save thyself"

"Come down from the cross," they cried in derision. That, in the mind of the militant men around Golgotha, and in our day, was the final test. He could not be the Christ if he died on a cross, done to death by his enemies. The only triumph they could understand was that of a crushing humiliation of his foes. A Messiah could not die in disgrace.

"Save thyself" is the last ditch test in ordinary thinking. "A man must live," we say. Must he? Must he live—that is, continue to walk and breathe, if every minute condemns him; if conscience makes a coward of him? Living death is man's greatest pain. But to see their course, to know that God approves their choice, has led men to die in order that they might really live. What are a few extra hours or years if deeper satisfactions are the true measure of life?

The way seemed clear that night after the crisis of Gethsemane. Thenceforth Jesus walked into his trial with a sense of certainty. He was not caught in a

trap, forced to lay down his life; he chose to lay it down for the sin of the world—the basic sin of believing that anything else could take the place of the love of God in the hearts of men. It was the sin that expressed itself so obviously in the lives of Jews and Romans. He saw the basic remedy—redeeming love. What else could matter!

". . . break open the tomb"

If God did not pity them, surely he might smile at the crude devices of men—men who seal a tomb, set a guard around it and imagine that they have done something important! Men who burn other men at the stake and suppose they burned the ideas of their victims. Men who imprison other men and think they have shackled an athletic truth.

They know not the nature of truth or the reality of spirit or the power of God which chains cannot hold or which stones and tombs cannot contain. They know not the life which reveals armed bigotry for the fragile thing it is. Steel is only tinsel in impeding the onward march of truth. Our navies, planes and bombs can wreak terrible havoc on earth. They are not to be viewed lightly when ill will may throw them into war. But no matter how much they may have improved the *effectiveness* of weapons, they also have magnified their *frailty*. They present multiplied evidence that weapons are wrong; that they represent our greatest weakness; that they destroy the very basis of progress.

Prisons break open. Chains fall. The stone is rolled away and the true Messiah comes forth to walk forever the highways of human hearts. Again, men lengthen their spears and sharpen their swords. They build stronger prisons. They put wings to chariots, but the more they fly to armor the weaker they become.

A prophet might well step forward and cry: Hear, O Earth, and give ear ye isles of the sea! Yonder is the answer—the answer of one who died, but whom death could not hold. There is no other way. At your peril you must listen and heed. Nothing but love can save you, for God is love!

E. T. E.

Christ—Our Living Hope

By Henry E. Kolbe

IT'S so easy to believe in Easter. The whole world is coming to life after the apparent death of winter. Every breath of spring bears witness to the truth of the resurrection."

In Autumn As Well

One cannot but wonder how many times this theme will be used in Easter sermons. There is, for us, a most attractive relationship between the story of the resurrection of Christ and the fact that Easter comes in the spring when the earth is turning green again after the cold and colorless death of the months of winter. But what if we lived elsewhere—in the southern hemisphere, for example, where Easter comes not at at the beginning of spring, when all nature is coming to life again, but at the beginning of autumn, when the gray days are just beginning to set in. Could we then find the Easter story so readily plausible?

Here is the pertinent question: "Can we believe in Easter in the autumns of life?" When shadows fall thick around us, can we then believe in light? Can we have hope when the world is hopeless and despairing? When dreams fade, when ideals are shattered, when the things for which we have planned and striven and prayed have all gone awry, can we still face the future with confidence and hope and courage?

Who has not had these or similar questions rise within him in these tumultuous days? In a world still tired from war; in a world in which men are suspicious and fearful and all but wholly resigned to another war, can we still hope for the realization of a more decent, more brotherly, more Christian world? When we hear talk and more talk of physical force and military might, can we believe in the power of good will, long-suffering, brotherliness, loving-kindness and tender mercies?

Perhaps no more searching question confronts Christians in these days than these questions. Upon your answer to the question as to whether we can have hope in such times there hinges your religious faith and the whole course of your life. For as Paul said, "We are saved by hope." (Romans 8:24) Without hope we are lost and shall remain lost until hope is found again.

The First Easter

Let us think ourselves back into the first Easter. The friends of Jesus had trusted in him, hoped and believed in him. Here at last was Israel's long-expected Messiah. And then into their dreams there broke the stark horror of the crucifixion. He in whom they put their trust was done to death by his foes, crucified publicly between thieves. The darkness covering the land in those terrible last hours was but symbolic of the darkness covering their souls as they watched their dreams die with their leader.

Can we not feel the melancholy of the slow procession carrying the still warm body from the dread hill of Golgotha to Joseph's new tomb? Can we not feel the burden of the long hours of the night and the Sabbath, and the even longer hours just before the next dawning, when they would pay the last act of devotion by embalming him whom they had loved in life. We can feel the pain in the breasts of the faithful women as they walked through the dawn-light toward the tomb, and we can share the fears of the disciples hiding in fear back in the city, not knowing what the new day might bring to them.

It was to people thus broken, with hopes thus blasted, that the glad message of the risen Lord was first announced. In a flash, darkness changed to light, and the oils of embalming were turned into oils of rejoicing. When the world had seemed darkest the powers of light had been working to bring forth greater light than had ever been seen on sea or land.

Dare We Believe?

Dare we believe in such a miracle, in the shambles which men are making of their world because of their lack of love and understanding and faith? Dare we believe that enough of decency and brotherhood can be rescued from the wreckage to make a new world where men shall learn the glory and greatness of peace based on the recognition of their basic brotherhood under God's eternal fatherhood?

Or shall we not rather say, "Dare we as Christians believe anything else?" Are we not called of God to speak a word of hope and faith to a world in its gray autumn? Christians are called to keep open channels of hope in a wintering world. If we who name the name of Christ lose hope in these shadows, then how great must the darkness become!

Are there reasons for hope in our time? Or is the exhortation to hope merely an empty piety, a whistling in the dark to sustain our own courage? We need something more substantial than a whistle if we are to face our world and its problems and be able to serve both God and man. Here I can speak for no other, but I can record my fundamental faith that despite the earthquaking events of the past decade there are reasons for hope, reasons for believing that mankind may be on the verge of making great forward strides toward the achievement of a better world. I believe that there are shafts of light penetrating the present gloom which bear witness to a new emergence, into the sun.

Sense of Interdependence

For one thing, men are learning, through the holocaust of war and the fears of the postwar era, how closely each is related to his fellows. How many were there who thought, ten years ago, that what happened in Czechoslovakia or China was no concern of theirs. And how much closer to us now seem the events of these and a thousand other places in every part of the world.

Perhaps if we had realized, these few years ago, what Christ had tried to make us see—that men are brothers one to another, that no man lives or dies unto himself alone—these tragedies of war and destruction might not have come to pass. Men refused to think of humanity as being one, choosing rather to think of their own nations above all else, and because men would not give themselves in times of peace to settling the questions which arose in our world, in times of war they gave their sons and are still giving.

If we have sense to carry over into this postwar era the lesson of the common interdependence of all peoples, we may yet be able to build, upon the rubble of the old order, the new and fairer City of Brotherhood which prophets and seers have seen for ages, but which we have not builded because our eyes have been darkened by passion and prejudice. Today we know how close-knit are the destinies of men. If we retain that knowledge and use it to create a world of justice and brotherhood, we shall see a new world dawning after the midnight darkness of our day. For the achievement of that end, we may work and wait in hope.

The Growing Fellowship

That this hope for a new world and a new understanding is not a vain dream is revealed by another fact of our times—the fact that the Church of Christ is feeling its basic unity today perhaps more keenly than ever before. The modern drive toward Christian unity—the ecumenical movement—may well be the earnest of a new spirit of unity which will bind men together in a great living brotherhood of peoples. The World Council of Churches, growing out of the great inter-church conferences of the early decades of this century, was set up provisionally in 1938. Although it will not be finally and officially launched until the Amsterdam Conference in August, 1948, there are already about one hundred and thirty denominational bodies in many lands which have indicated their intention to affiliate with the Council.

It is worth noting that in a time when nations have been at war, when political loyalties have driven men to hatred and to killing and destruction, there has been this great, quiet force at work to make men realize that in Christ the barriers that separate them are broken down, that Christ may yet bring peace by creating out of the divisions of men a new sense of unity. When the Church of Christ in a world at war can realize that the Church itself is not at war, that its duty is not to inspire men to kill and be killed, but to lead men to see that under God they are brothers one to another, they mark a great forward step toward the realization of the long dream of the coming of the kingdom of God in the hearts of men. So we may face the future in confidence and in hope.

A Glimpse of Light

The light of God shines on these great facts of our day—the growing sense of mutual interdependence and the movement toward realizing a higher degree of fellowship among Christians. The shadows of the world are not yet dispelled. Wars and rumors of wars, hatred and passion and suspicion still run rampant in the world. But we have seen the light shining on these mountain peaks, and so we can go forward in faith and in hope.

A personal experience may illustrate what I mean. Some years ago I was riding one night northward through Virginia, heading toward Washington. A dense fog blanketed the whole countryside, so that we could hardly see to drive. But north of Alexandria we came, at the top of a hill, to a rift in the fog and could see for a brief moment the flood-lighted peak of the Washington monument. All around us was fog, but we knew that our highway would take us past the monument. That little point was all we could see, and soon the fog closed around us again, but we had seen enough to give us a new sense of security. We breathed easier, felt safer, and relaxed!

So it is now. We have not yet arrived at the shining city of God, but we have caught a glimpse of its gleaming pinnacles above the storms of men's passions and the fogs of their selfishness. We have seen the towers, and we know that it is the will of God that we go forward to that city and, that in Christ, God has shown us the way to go. Shall we not then keep alive the spark of hope that better things may yet come to our world?

When the shadows fell about the Disciples on the afternoon of the crucifixion, the radiance of the resurrection was already in the making. When the world was darkest, its brightest light was being made ready for lighting. So in these deep-shadowed days there are shafts of light breaking through the dark and giving promise of brighter tomorrows. So we who follow Christ in these times may have hope, and by this hope in him shall we be saved.

EASTER ON RADIO

Easter observance will be marked this year by two special programs on the radio series, "The Greatest Story Ever Told." The wonderful reception given last year's Easter Trilogy, on the same program, as well as on the Christmas Cycle of plays which also received high praise from listeners, religious and educational leaders, encouraged the sponsor and the producers to make this year's Easter programs even better than before.

The first of the two Easter programs, *The Betrayal and The Crucifixion,* will be broadcast on Sunday, March 21, at the usual time of the broadcast, 6:30 p.m. EST, over the ABC network. The second program will be given on Easter Sunday, March 28, and will be *The Resurrection.* The first program dramatizes the Last Supper and the vigil in the Garden of Gethsemane, followed by the judgment of Christ, Peter's denial, and the crucifixion. The Easter Sunday program dramatizes *The Resurrection,* and Christ's appearance to the apostles and Thomas, the doubter.

When I watch that flowing river, which, out of regions I see not, pours for a season its stream into me,—I see that I am a pensioner,—not a cause but a surprised spectator of this ethereal water; that I desire and look up and put myself in the attitude of reception, but from some alien energy the visions come.

EMERSON, in *The Over-Soul*

Darkness Over Palestine

By Daniel Oliver

In her long and significant history there is again a shadow over the Holy Land. Will resurrection break forth? The author is head of the Friends' orphanages and schools at Beyrouth.

AFTER weeks of trying to get to Damascus and being prevented by cholera and quarantine regulations, yesterday I was able to get through. My object was to see Faozy Bey Kawokjy, the guerrilla leader of the Arab forces, which are now collecting in many places for the attack on Jews in Palestine. I was fortunate in finding that he was in the city of Damascus and, though tremendously occupied with various preparations and his secretary told me that it was impossible for him to see me, yet I insisted on his taking my card to his leader and telling him that I wished to see him. Faozy Bey was most kind and came at once giving me a very warm reception and an appointment to meet him at his home at three o'clock in the afternoon when he would make time for us to have a talk undisturbed.

In the meantime I saw some of the other leaders in Damascus. It is difficult, if not impossible, for the American and British people—especially the Americans—to realize the depth and intensity of the Arab feeling against the action of the American representatives at the United Nations in lobbying and canvassing the vote on Palestine. The Arabs do not believe it was a free vote at all, and they feel bitterly about what they consider the injustice of the partition of Palestine, giving part of their country to the Jews. They are determined in preparing to resist the decision with all their power. Let there be no doubt in any one's mind that this is so.

I had a long interview with President Shukry El-Kowatly. He was kind and cordial. I cannot write of the confidential talk I had with him, of course, but I can say I think he is an exceedingly able man with the very best intentions, but with the overwhelming desire that the decision in regard to Palestine by the U.N. be reconsidered and changed. The President told me certain things that made me feel, more than ever before, the gravity of the situation which is increasing in momentum from day to day. The Arab feeling is so intense that no government in Syria can moderate or control it. If they try they would be swept out of office in a day. I was absolutely stunned as the President talked to me freely, ending up with a warm invitation to lunch with him the next time I am in Damascus.

I had my interview with the guerrilla leader at the appointed time, but so pressed was he with continuous appointments that he did not get any time for lunch. He is a man about fifty —alert, keen but with an exceedingly kind face. His wife had brought him a little boy a month ago. I congratulated him on this happy event in his family and kissed him on both cheeks and we began our talk in a very happy atmosphere. As I had gone all the way to Baghdad and Kerkuk to see him in 1936, we met on a very friendly footing. I poured out to him all that was in my heart without any reserve, because I felt so at home with him. Again, I am unable to quote the various things he said to me and told me of. I can only say here that certainly the outside world has underestimated the situation in the Near East. It is grave beyond words or opinions. *It is undoubtedly a question of war.*

I am reminded of the story of an old Scotch lady crossing the Atlantic to the United States when a severe storm came on and the rolling and pitching of the ship was so tremendous that she went to the captain and asked him if anything could be done to steady the ship and he said, "No, madame, nothing can be done, but trust in Providence," and she replied, "Oh, dear me, have we come to that?" That is just where we have come to in this Near East question between Arabs and Jews.

What is needed now is, above all things, prayer. Politics have done their best or their worst. A situation has been produced which is, at the moment, utterly beyond control. Lives are being destroyed; even women and children are being murdered. The cry of law and order by the Government in Palestine carries no weight at all.

There is so much goodness and kindness on both sides in this terrible quarrel—if only each side could see the goodness and kindness in the other side. I confess today that my heart is as heavy as lead in contemplating the immediate present, for big attacks cannot be long delayed. The message I have to send to all today is an earnest request for prayer that God Himself, through His Holy Spirit, may touch the hearts of those directing actions on both sides and incline all to compromise and understanding.

SETTLEMENT OF AN ARAB BLOOD FEUD

It seems to me that the Arabs' peaceful settlement of the family blood feuds, an ancient custom which has come down through many generations, comes much nearer carrying out the philosophy of Jesus than our modern methods of settling differences. We had an interesting example of this in Ramallah this winter. The young son of one of our neighbors was killed in an auto accident. The two families involved agreed to settle the matter according to the old Arab tradition; this agreement was approved by government officials, who sent legal representatives to the reconciliation ceremony, held at the home of the family who had lost their son. All the dignitaries of the town and and villages round about were present, as well as all the male friends and relatives of the family. (No women allowed.) The family of the man who was driving the car, with all his friends and relatives, came, carrying white banners and gifts of money for the parents of the little boy. With great feeling, and in typical oriental style, the bereaved father placed again the kafeeyah (headdress) on the guilty man's head, accepted only ten piasters (40c) of the gifts of money brought, for as he said, no sum of money could repay the loss of his son, nor could any amount of gold restore his life, but he, representing his family, accepted the gift in forgiving the man who had killed his son. Finally he gave him the kiss of forgiveness. Then the whole throng—friends and relatives of both families—were served a sumptious dinner provided by the family of the man responsible for the death of the boy.

SARA HADLEY

LAST AND LEAST?

The President's Commission on Universal Training recommended a six-point defense program of which compulsory military training was last on the list. It put first on the list the improvement of the nation's health, education, and economy, and added other items such as scientific research and development, a mobile army, navy, air force, etc. The Commission, in discussing the cost of all these elements, specifically said, "If the introduction of universal training should have such an indirect effect of weakening rather than strengthening the other elements of our national security, then our adoption of universal training would be a mistake and would diminish rather than increase our national security."

Christian Education of the Inner Man

A number of individual Friends in various parts of America, whose work is concentrated in the area of Christian education, have been concerned to meet in fellowship and worship and to consider together their responsibilities and means for effective Christian nurture of children and youth. This desire culminated in a conference at Quaker Hill, Richmond, Indiana, March 2-4. Those attending were present as concerned individuals and did not represent in any official way the particular branch of Friends to which they belong. The experience together was a deeply moving one. In the closing session a brief summary of the spirit and thought of the conference was read and heartily accepted as representing the results of the gathering. This summary message follows below.

We came together from different parts of the country: Iowa, Indiana, Ohio, New York, Pennsylvania, and Maryland; and from varied backgrounds represented by Conservative, Five Years Meeting, New and United Meetings, and General Conference spheres of Quaker faith and practice. Our meeting has been broadened in fellowship, deepened in spirit, and pointed up in significance by the presence of Edward and Ruby Dowsett of New Zealand General Meeting.

There has been no doubt about the concern under which we have come together. Primarily it has been to face candidly, and as openly before God and one another as possible, the failures, the hopes and the means of carrying on effective Christian nurture among Friends. Probably the greatest benefit that has come to any of us is the way in which our fellowship has deepened in the life of God. We shall go from here heartened for our work, and conscious of a power which has virtually made intellectual or outward differences impossible. We have melted externals, because they have been seen for what they are. There has been evident the most basic fact of true Christian experience and of Christian nurture—the Living Power which is realized as a saving, guiding, revealing Presence in each life.

Early in our gathering we were made conscious of the uncertainty, the darkness and the suffering of the children of the world. Facing the dire results of the world's chaotic condition upon their lives, we have been convinced of the urgent imperative for adults to settle to a depth of faith in God, to discover peace of heart, to live without violence in all areas of life, and to live as simply, orderly and leveled as possible.

The materials of Christian education have claimed our attention, but we see these materials as secondary. They are not ends. The content of our materials is not the goal. The methods which they propose are, at best, limited in effectiveness. We have realized, on the other hand, the immeasurable importance of the spiritual experience of teachers, parents, and all Meeting workers. The opportunity, the potential effectiveness, and the responsibility for surrounding children with a spiritual, a fair, and a stable home life where inner freedom may develop and the life of the Spirit be shared, has been a central conviction in all of our discussion of Christian nurture.

Christian education is nurturing growth in the Spirit of God. It is walking and talking with others in the quest of God's will. It is a process of evaluating experience, past and present, and of guiding future experience. Christian education is growth through sharing and service. At its best Christian education is loving people with the love that is of God.

The activity and purpose of our Meetings must give the vision, support, and fellowship of love essential to the development of such patterns of life. It has been impossible for us to divorce Christian education from any aspect of an individual's experience whether in the home, community, or Meeting. Nor can it be separated from worship, fellowship, and service.

The burden of responsibility which rests upon any of us for watering and nurturing the holy Seed of God, wherever it may be planted, and under all sorts of conditions, comes over us with fresh joy and feeling of adventure. Our discussions have not been overburdened with techniques and methods. Apart from the vision inspired by Ruby Dowsett for graded letters for boys and girls bringing to them the experience, love and fellowship of Friends in many parts of the world, we have not considered the creation of new vehicles, nor have we determined to discard old ones, for bearing the concepts of our faith and experience.

There is in Christian experience a spirit which will "take away the occasion for war" and which "delights to do no evil." Friends have witnessed the truth of such a spirit and some have lived in the power of it and have been led to refuse to participate in all war as incompatible with Christian principle and life. This witness has grown steadily weaker. We face this fact as the failure, in part at least, of effective Christian nurture in our homes and Meetings. We cannot escape the urgent necessity of nurturing that spirit which creates peace because it cannot do otherwise. This can best be done in the home through parent-child relationships, through attitudes, and by the cultivation of that spirit which desires no ill will toward others, but desires them as for oneself. Friends Meetings can and should be centers of such spiritual attitudes and a fellowship of strength undergirding convictions of the peace witness. Our literature and study materials must be written in the same spirit, be based upon the full scope of Jesus' teaching, and purposefully contain examples and principles of peace living. We are obligated not to leave our young people ignorant of our faith and testimony.

From the moment in our conference when the love chapter of I Corinthians was read in the opening session, we have seen so vividly how truly we see in part, but how important is our love. Our hearts were moved as the Living Christ, whom we so easily lose out of our sight, verily spoke to us bidding us to know Him, the way, the truth and the life, and to come, each one, face to face with Him. He is our teacher, our Lord, our truth, our sight and Presence of the living God.

HOSPITALITY?

April 20-26

The program of the April Conference is developing and promises to be an inspiring occasion. Among the newer developments is the coming of the Wilmington College Choir for an evening of sacred music. Friends plan to stay through, at least till Sunday evening! All are welcome also to the business meetings of the Executive Committee, Sunday evening through Monday. In the next issue of THE AMERICAN FRIEND the full program will be anounced.

Have you noticed the extended date —through the 26th? That will be a business meeting of the Executive Committee to which Friends are invited. The Conference, as such, ends Sunday afternoon, near five o'clock.

Friends planning to attend the Five Years Meeting Conference, April 20-26 at Richmond, are urged to write for hospitality if they are not making their own arrangements, or if the respective boards are not arranging for them. Address "Friends Conference Hospitality Committee, 101 South 8th Street, Richmond, Indiana."

Expenses of members of boards and committees will be cared for *as may be arranged* by those boards and committees. Expenses of non-member visitors are *not provided* by the Five Years Meeting or its departments, but it is hoped that in many cases Yearly Meeting departments or local Meetings may pay or assist in paying expenses of their representatives. Come, everyone! Welcome!

What Time Is It?

By William Merton Scott

DO we have five years, ten years, or twenty-five, as we are variously told, before civilization will commit suicide? Before we shall be engaged in war with Russia? Before, what? *We are at war.* Our domestic and foreign policies are being conducted on that basis. National economic measures, UMT, foreign recovery and relief, American military intervention in other countries are all being considered, not on the basis of principle alone, humanitarianism or ideals, but on the basis of anti-Russianism. This is war even though it is not yet all-out, shooting war. Where does the body of Christ stand in relation to these facts? and, in particular, where does the Society of Friends stand?

Christians have been opposed to war, not because it is impractical, illogical, or unsuccessful in accomplishing its aims, for it is all of these, but because it is immoral. It destroys not only the lives but also the souls of those who participate, and who escapes participation? Yes, our souls are at stake—pacifist or non-pacifist, nominal or concerned Christian, pastoral or non-pastoral Quaker. For physical security we shall have sold our heritage to the military thesis that "adequate preparedness will prevent war." Nonsense! O ye of little faith! Given a promise of victory, we shall accept a "preventive war" with Russia. This is our direction. Five more years, for some not even that, in the direction we are going now and we shall have surrendered our souls to the false gods of security and success. Does the security of the Christian lie in military might or violence? Time? Today is the day of our visitation.

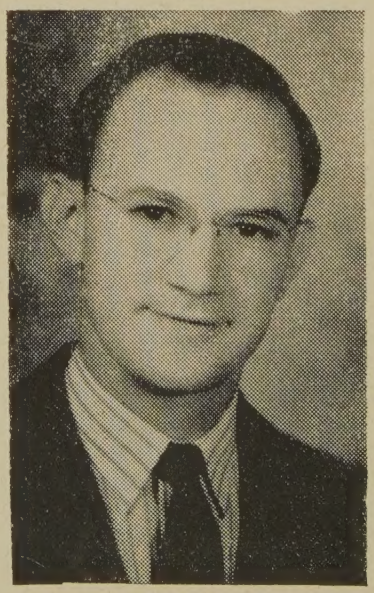
Universal Military Training is an illustration. Under various rationalizations of security, health or character, this program is being promoted and accepted by well-meaning people. If all its promises of national security, health and disciplined character were true, which they are not, Christians ought yet to be opposed to it, because of the spiritual loss involved in the development of the "military mind."

I mean by that: First, *the acceptance of the inevitability of war.* To accept this is to say that Christ died in vain, that man cannot be converted, that the church is a failure. Second, *unquestioning obedience to orders from higher rank.* That this is destructive of initiative, creativity, belief in the worth of the individual, and individual responsibility is a fact to which I can bear testimony from seeing the results of generations of such training in various countries of Europe. Third, *acceptance of violence as the solution to problems of conflict* shown in such language as, "good cannot overcome evil," "the only language they understand is force," and "love cannot conquer hate." Did Jesus not mean what He said, "And I, if I be lifted up, will draw all men unto me"? Immortality is no longer a basic Christian hope, for physical force is stronger than spirit.

Answer in Spirit

Schweitzer says, "The question is, 'Shall we make world history or only suffer it passively?' " Who has thrown off the chains of tyrants, set slaves free, taken the beginning steps of any progress that has been made in human history? It has been concerned and committed individuals. The Society of Friends began on the basis of individual responsibility. No other man or priest could come between us and God. No other could have our religion for us. We, as individuals, must and could meet with God personally and must live out from such a direct relationship. It is to you and to me that Jesus speaks today, "You are the salt of the earth. You are the light of the world."

Our area of responsibility at the moment is Christian citizenship. Here, too, our values have been perverted. We are first citizens of the kingdom of God; second, citizens of the world; and third, we are citizens of the United States of America.



MERTON SCOTT

New Executive Secretary for the Peace Board of the Five Years Meeting.

The first means that we place obedience to the Spirit of God speaking within above all other considerations of patriotism, pressure of society about us, or the invidious nationalisms that characterize modern thinking.

In One Kinship

The second means that we are inseparably joined to all men without regard to nationality, race, creed, or political persuasion. It grows out of the first and is very like unto it. There must be the universalism in our actions and attitudes that Paul spoke of, "Where there is neither Greek nor Jew . . . Barbarian, Scythian, bond nor free." Certainly, all are not fellow-citizens of the Kingdom, but this does not mean that we can treat any of them somewhat differently because they are not. "For if ye love them which love you, what reward have ye? Do not even the publicans (communists) the same?"

It means, as well, that we study world government; that we prepare ourselves for world citizenship. If we allow world statesmanship to be taken over by non-Christians, we shall be accountable before God for having allowed our responsibilities to go by default. Never again can we take up arms against other human beings because we bear equal responsibilities toward them as toward our fellow Americans.

It's Up To Us

Too long has the Government of the United States been forced to act in immoral ways; to commit atrocities, by the pressures of our unfaithfulness, our failing to live up to the ideals we profess, and our sins of omission. The destiny of the United States depends upon our willingness to incarnate Christian principles and the ethic of love in every area of our life: business, race relations, education, politics, and family life. It depends upon our writing letters to Congressmen, contacting or becoming a party committeeman in our ward or county; it is seeing that every person has equal civil rights; expressing our Christian witness through the Friends Committee on National Legislation; and in the supporting of local and national government in every way that does not conflict with our first loyalties.

It is *time* to live the ideals and words we have so glibly said and prayed through the years of our nominal membership in the body of Christ. It is *time* to transform the society in which we live and for which we are responsible. It is *time* to convert men and women by the quality of spirit by which we live. Nothing less can save our civilization, but much more, nothing less can save our own souls.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

MORE STORIES FOR JUNIOR WORSHIP

By ALICE GEER KELSEY

Abingdon-Cokesbury Press

160 pp., price, $1.50

This book of stories for juniors, fresh from the pen of Mrs. Kelsey, is written especially to be used in junior worship programs. It may be used, however, as a story book for juniors to read. Many of the stories have a freshness because they reveal life today in Greece and Puerto Rico, where the author worked and visited. The section, "Stories of Early Christians," will be welcomed by leaders, for it contains stories of Saul and Barnabas, seen through the eyes of two Jewish boys of early Christian times. "Stories of Later Christians" introduces such great Christian characters as Saint Francis of Assisi and Isaac Watts. There is one brief playlet included about two early Christian boys, and many of the stories lend themselves to dramatic use. A few of the stories seem too burdened with details and the "Stories From Folklore" are a questionable addition, in the opinion of this reader. In her "Stories For Special Days," the author again draws from her acquaintance with children in other lands to bring stories rich in human experience and poignancy.

There are thirty-one stories in all. I have used a number of them, both with my own child and with neighbor children, and have found a ready and happy response to the stories, which, of course, is the only *real* test for a children's story book.

LUCILE ALBERY THOMAS

WHEN YOU MARRY

Probably the best way to insure success in marriage is to learn all one can in advance about it, rather than to learn later. Without doubt, the best all-round book to help young people to prepare more intelligently for marriage is the new book, *When You Marry,* by Mrs. Evelyn Duvall and Dr. Reuben Hill (Association Press, 450 pp., price $3.00). The book is well illustrated and interestingly written. It gives full treatment to everything that leads up to, prepares for, and pertains to courtship, marriage, and parenthood.

Says *Parents' Magazine*: "This book is really 'different.' It is a new achievement . . . full of pictures, cartoons, and crisp, straight-from-the-shoulder sentences. Yet it also draws liberally upon accurate technical material. It has up-to-date reading lists, a brief directory of family counseling centers, 'check yourself' questions, and the Burgess-Cottrell marriage prediction scale."

Young people, parents, teachers, and marriage counselors will all welcome this valuable book. It is available at Friends Book and Supply House, Richmond, Indiana.

TOYNBEE'S "CHRISTIANITY AND CIVILISATION"

Pendle Hill has done us a real service in publishing this lecture by the well-known historian, Arnold Toynbee, the author of *A Study of History.* This booklet deals with a subject which is of major importance today. The booklet will prove valuable both for individual reading and for group discussion. The price is 25 cents at Friends Book and Supply House, Richmond, Indiana.

JAMES FURBAY

Printed copies of the proceedings of Philadelphia General Meeting of the Religious Society of Friends for 1947 has come from the printer in an attractive twenty-four page brochure. The second annual meeting of the Philadelphia General Meeting of the Religious Society of Friends was held from Eleventh month 7th to 9th, 1947, in the Race Street meetinghouse at Philadelphia. Copies have been sent to the Clerks of all Meetings in the two Philadelphia Yearly Meetings, the Clerks of all other Yearly Meetings, and individual Friends who are interested may secure a copy on request from the office of Philadelphia General Meeting of the Religious Society of Friends, 1515 Cherry Street, Philadelphia 2, Pa.

OUR CROSS

What is our cross? Is it some particularly difficult situation in our lives that must be met daily, such as a physical handicap or something unpleasant in home or business? These conditions certainly do need to be met in a Christ-like manner, but I doubt if that is the only kind of cross that the Master was talking about.

In order to understand what cross we are to take up daily, it will be helpful to think for a while about the cross of the Christ. When he was praying in the Garden of Gethsemane that last night before the crucifixion, what cup was he asking to have taken away? Was it only the physical death on the cross? Many of the martyrs of old have gone down to death, singing praises to the Lord, thanking him that they were considered worthy to die for him. Was not the Lord as brave as they? Indeed! What made the cross of the Christ different from the other crosses; and the burnings at the stake; and the deaths by being sawn asunder and being torn to bits by hungry lions? Physically they suffered as much as the Christ.

God is Love. Every act of cruelty during that dreadful day stabbed his heart. The Christ loved Caiaphas, and Herod, and Pilate, and each one of the Jewish mob, and the Roman soldiers and you and me more than any mother ever loved a son. The Christ was hurt more by the hardness of heart of those he loved than he was by the blows themselves. It would have hurt him if the strokes had been directed against another. He did not die from the loss of blood from his wounds. He died of a broken heart.

In some way that we do not understand, all the sins of the world for all eternity were laid on the shoulders of the Christ at the time of the cross; and he had to bear them alone. Even the Father hid his face. Yes! the cross of the Christ was more than a physical cross, as terrible as that cross was in itself.

What is the cross we are to take up daily? We certainly cannot bear all the sins of the world upon our shoulders daily, we should break under the strain. But if our hearts have been filled with the Christ love, they will be torn by the wilful sin in our midst. The common man gets angry in the presence of sin and wants to punish the evil-doer. If we love the evil-doer as the Christ loves him, our hearts will be burdened for his release from sin, and we shall be wanting him to have the same peace and joy that we have in the fellowship with our Lord. We shall not get this burden for the sinner until we look through the Christ's eyes at sin and see how terrible it is. When we once see what sin does to these friends of ours whom we love so much, and realize that they are lost eternally unless they accept the same price that was paid for our own release, the burden will flood our souls, and we shall gladly take up our cross daily.

We shall have physical crosses to bear and the value of our testimony for the Christ will depend on how we meet these unpleasant things of life. Sometimes people will not believe our testimony until they see it tried by fire. We can have absolute trust in the Lord that he will care for us; but we must be willing even unto death for the hard things to come our way if they will advance his kingdom the most. We must not complain about the hard thing. We must thank him that he considers us worthy to suffer for him. The Lord is still all-powerful and will not let us suffer needlessly. We can depend upon him, for he loves us.

F. ERNEST ALLEN

Hay Springs, Nebraska
New Hope Friends Church

The Devotional Life

"NO WORK BEGUN SHALL EVER PAUSE FOR DEATH"

Selections by ARDIS MICHENER

And this is what he has promised us, eternal life.

I JOHN 2:25
Revised Standard Version

* * * *

(Let life go forth) rejoicing upon every bright wave and every shining bough shaken in the breeze . . . as if there were more than the eye seeth; a presence of deep joy among the hills and the valleys and upon the bright waters.

ORVILLE DEWEY

* * * *

If we live close to God now, we must share His eternity.

E. PORTER

* * * *

Death is no more than a turning of us over from time to eternity.

WILLIAM PENN

* * * *

The best of all is—God is with us.
—Last words of John Wesley

Arise, and all thy task fulfill;
And as thy day, thy strength shall be.

Ancient Hymn

* * * *

It is not the possession of extraordinary gifts that makes extraordinary usefulness, but the dedication of what we have to the service of God.

F. W. ROBERTSON

* * * *

Deeds are better things than words are.

HENRY W. LONGFELLOW

* * * *

Men do less than they ought, unless they do all that they can.

THOMAS CARLYLE

* * * *

Help thy brother's boat across, and, lo,
Thine own hath reached the shore.

Hindu proverb

* * * *

Through such souls alone, God
Stooping, shows sufficient of His light,
For us in the dark to rise by.

ROBERT BROWNING

* * * *

Those having lamps will pass them on to others.

PLATO

Whether doing or suffering or forbearing,
You may do miracles by persevering.

ROBERT BURNS

Give me the strength to surrender my strength to Thee in Love.

RABINDRANATH TAGORE

Meditations Personal and Social by James Myers, Commission on Worship of the Federal Council of the Churches of Christ in America, 15 cents each. This is a companion volume to *Prayers Personal and Social* which has had wide popularity. In the new volume, Mr. Myers has gathered together insights and ideas from his long and interesting experience which are appropriate to personal and group meditation. As in the previous volume, he has happily combined a profound devotional spirit with social vision. The scope of the fifty-one meditations is indicated by the following titles from the list: Unselfish Prayer, Christian Love in Social Legislation, The Ministry a Dangerous Calling, The Church and "Isms", Unity in the Silence, The Content of Conversion, Religion in Labor Management, The Divine Negative, For Those Who Mourn at Christmas Time.

MAHATMA GANDHI

The man of peace is dead:
A prince in all but name:
Son of the King of Love,
His faith a living flame.

Love was the theme he preached,
Love was his way of life.
Love he believed would win,
The war of hate and strife.

Non-violent he lived;
In violence he died.
Was then his faith in vain?
Must we his faith deride?

Ask all the saints of old;
Ask all the martyr throng;
Hear their sure answer ring
In one triumphant song . . .

Blest are the pure in heart;
Blessed the mighty meek,
Who, like the Son of God,
Offer the other cheek . . .

Now he belongs to Life,
The future and the past.
We in this present time,
Must hold his teachings fast.

For all this old world's ills
Love is the greatest might.
One day all men will know,
This loin-cloth saint was right.

ELIZABETH A. BOULDING

FRAIL CLAY

Forgive me in this troubled hour, oh Lord,
For selfishness in deed, in thought, or word;
For jealousy, and smug self-righteous pose
That damned the weed but did not praise the rose;
For pride so arrogant I could not see
That any power of mine was due to Thee.
Oh hear my prayer! May this not be in vain:
This sick-bed, this harsh purgative of pain.
Dear Lord! May I forever conscious be
That every breath I breathe is proof of Thee.

EDWARD NUSBAUM

FOR FRIENDLY ACTION

LAST CALL!

This is the last look at the thermometer before the final figures are in. There is a long way to go to the top yet. But this month's receipts are encouraging—$11,965.73 received during February brings the total to $68,651.80.

All over the Five Years Meeting special efforts are being put forth to complete our task by March 31, 1948. Sunday, March 21, is designated as a day of special giving. By that time we must gather in all our gifts so that they may arrive in the treasury for the close of the year. Ask your pastor or your Monthly Meeting treasurer for the special envelope—put in that extra gift that you have been contemplating for the UNITED SERVICES of the Church. Then watch for the April 15 issue of THE AMERICAN FRIEND which will give the final figures for the year. If we all do that extra bit now, we can reach the top. Let us make the sessions of our boards and committees in April a time of real rejoicing as well as planning.

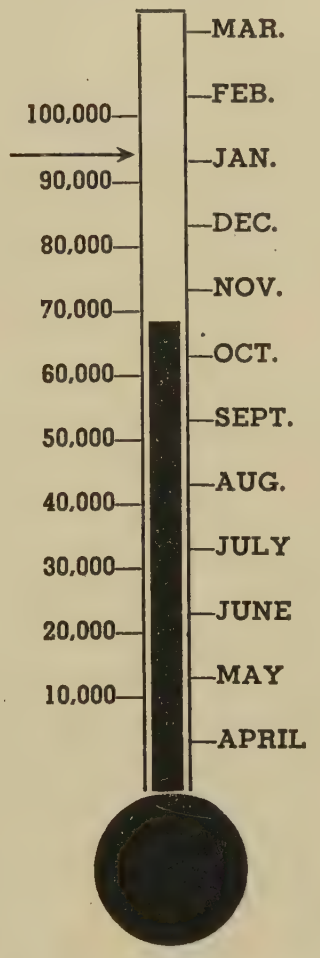
MAKE THAT EXTRA GIFT
FILL THE TREASURY

Receipts to February 29, 1948

Baltimore	$ 3,588.44
California	126.50
Canada	50.00
Indiana	23,123.71
Iowa	12,310.36
Nebraska	2,257.45
New England	1,253.15
New York	1,621.01
North Carolina	5,612.23
Western	14,270.84
Wilmington	2,883.02
Other Sources	1,555.09
TOTAL	$68,651.80

UNITED SERVICE BUDGET

$110,000



Do Your Part and Watch the Thermometer Next Month

WESTERN CHURCHMEN

"Western Churchmen," the organization comprized of the men of Western Yearly Meeting, continues its vigorous life and program. On March 9, their annual meeting was held at Indianapolis with Murray C. Johnson addressing them. Harold Smuck, the Yearly Meeting "minister to youth," reported on the work of Young Friends. This service for young people is financed by "Western Churchmen" as one of its projects. Clark Kellum is president and Evan Kendall, secretary.

WHISKEY OR BREAD?

The Friends Committee on National Legislation, 2111 Florida Avenue, N. W., Washington, D. C., is making a determined effort to assure that grain shall be used for hungry people instead of liquor. Shall hungry people starve so that others may revel in liquor? Write Congressman Jesse P. Wolcott, House Office Building, Washington, D. C., giving your opinion. He is chairman of the House Committee on Banking and Currency which refused to bring the bill imposing restrictions to the House for a vote. The Committee should reconsider.

NEW CARGOES

First it was the "Friendship Train," to be followed by more trains; then the American Friends Service Committee sponsored "Friendship Trucks" in the middle-west. Now a "Friendship Barge" floats down the Mississippi toward New Orleans, sponsored by the Greenville, Mississippi, Ministerial Association and Church World Service. "The old ark's a moverin' " and friendship fills her holds and walks her decks. Such ballast can ride very stormy waves. There will be two hundred tons of supplies from cities, hamlets and farms on the banks of the "Father of Waters" when the barge reaches New Orleans.

QUERIES BY AND FOR JUNIOR AGE

The junior high school class in the Cambridge, Massachusetts, Meeting developed the following queries. There have been many attempts at "Queries" in recent years, but the following are written by and for younger young Friends. They were developed in a study about Friends.

1. Do you try your best to attend Meeting regularly? And do you endeavor to be prepared in mind and spirit as well as in body?

2. Are you punctual when you attend Meeting and Sunday School?

3. Is your home a place where Christian ideals are expressed, where love and friendship are practiced, and where all are welcome? Do you pleasantly assume your fair share of the responsibilities in your home, and recognize when you are needed?

4. Do you frequently take time to read the Bible and other books of spiritual value?

5. Do you individually and as a group try to help others, not only with their physical problems, but with their spiritual growth? When people make mistakes are you willing to forgive them?

6. Do you try to work for peace by being better informed on the problems of peace and war, and by promoting friendship with people of other countries? Do you oppose those measures which lead to war?

7. Do you spend your time, effort and money in promoting worth while things? Are you careful in all that you do and say to be honest and truthful?

8. Do you choose your friends without regard to their race?

QUAKERDOM · AT · LARGE

Leslie and Blanche Shaffer plan to return to the United States the last of April, this year. Leslie Shaffer is secretary for the Friends World Committee for Consultation.

* * * *

Hugh Maw, who has been sending news notes from Germany for THE AMERICAN FRIEND, will leave Germany on April 1, under a temporary appointment in Ackworth School in England.

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A carload from the Indian stations will attend the April Conference of the Five Years Meeting, April 20-26. They are the guests of the Board of Missions and will remain for the meetings at Quaker Hill, April 26, 27.

* * * *

Ex-C.P.S. and prison men of the Indiana-Ohio area are convening at Quaker Hill, Richmond, Indiana, on March 20. All men and women interested in this meeting are welcome. Ellsworth Fisher, Mooreland, Indiana, receives registrations.

* * * *

The Associated Executive Committee of Friends on Indian Affairs will meet at Quaker Hill, April 26 and 27. These dates immediately follow the Five Years Meeting April Conferences. Friends are invited to attend these meetings at Quaker Hill also.

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Prior to Gandhi's death, English Friends had sent his name in nomination for the Nobel Peace Award next year. Friends in America and England, as winners of the award for 1947, are privileged with all other past winners to make nominations for the next award.

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Harold Walker, who recently resigned the East Whittier pastorate to attend Hartford Seminary, will serve as student minister of the Worchester, Massachusetts, Friends Meeting. Ethel Walker, his wife, will carry the pastoral work during the week while he is in Hartford.

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While American tables generally have ample butter supplies, the British Friends are protesting the extra one ounce per week which their government has recently allowed on their very short rations. They are protesting because of yet shorter rations to their neighbors on the Continent of Europe. And we . . . ?

Carl and Eva Hermann of German Yearly Meeting plan to be in America in the next year, though their dates are yet indefinite. Louise Jacob will go to Germany and Emma Cadbury to Vienna. Eva Hermann wrote the story of her imprisonment during the war as printed in THE AMERICAN FRIEND, September 18, 1947.

* * * *

The Fellowship of Reconciliation is calling a conference to be held in the downtown branch, University of Chicago, Y. M. C. A. building, 19 South La Salle Street. It will begin at 2:00 p.m. on April 2, and will continue through April 4. For further information write A. J. Muste, 2929 Broadway, New York 25, New York.

* * * *

The annual religious training conferences sponsored by William Penn College for Quaker ministers and religious workers in Iowa, Minnesota, and Wisconsin was held there from March 2 to 5. All religious leaders who are affiliated with the Iowa Yearly Meeting of Friends were invited to join the study, lecture, visual education, and discussion meetings of the conference.

* * * *

Response to plans for the Five Years Meeting Conference, April 20-26, is very gratifying. Some of the boards report plans which will attract visitors. To re-emphasize it, we repeat that attenders who are not making their own arrangements should write for hospitality to "Friends Conference Hospitality Committee, 101 South 8th Street, Richmond, Indiana."

* * * *

Plans for an area meeting of the American Young Friends Fellowship to be held at William Penn College, March 19-21 are being arranged by young Friends in that area. For details, write either to the American Young Friends Fellowship office, 20 South 12th Street, Philadelphia, Penna., or to William Tjossem, William Penn College, Oskaloosa, Iowa.

* * * *

William Penn College has purchased a farm of three hundred and forty acres, immediately across the road from the school. It was purchased largely through the generosity of Ella Wilcox Peasley, the widow of S. C. Peasley, a student of Penn years ago. It will be known as the Penn Peasley Farm, and will become a part of Penn educational plans.

They wouldn't let Cyrus Davis resign as minister of Lamong Friends Meeting, Western Yearly Meeting. He has served thirteen years so acceptably that the Meeting asks him to continue. Recently Friends tendered him a recognition of his ninety-third birthday, by a dinner and program. Greetings to Cyrus Davis and Lamong Friends.

* * * *

Quaker Hill is a buzzing hive of activities. Most recent affairs have been a series of "music institutes" for local Meetings, a conference on Christian Education, a Quaker study group, and a series in the "Great Books" course. Committees and conferences are very frequent guests. Visiting, itinerating Friends also use it, as paying guests, at a nominal non-profit rate.

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Albert Simon of Baltimore Yearly Meeting will return near June 1 from Hungary where he has served for over a year. During his absence, Emily Parker Simon, his wife, has been heading "Friends House," a center for a Friends Meeting and neighborhood service for Negroes and white persons in Baltimore. Albert Simon was born in Hungary and therefore speaks and writes Hungarian.

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Announcement of a new honor scholarship program which will include graduates from every high school in the state of Ohio was made by Dr. Samuel D. Marble, president of Wilmington College. Under the new Wilmington college plan for aiding outstanding high school graduates in obtaining a college education, a $200 scholarship will be offered to every one of Ohio's eleven hundred and forty high schools.

* * * *

With a request for change of address and continuance of THE AMERICAN FRIEND, Leonard and Miriam Byerly Mitchem have recently written saying that they are accepting work in the agricultural mission of the Methodist Church in the Portuguese area of Africa. They wrote from "aboard the Onanza, just leaving the island of San Tome, near the equator on west side of Africa, February 23."

* * * *

Charles and Anna Palmer of Middletown Meeting, Lima, Pennsylvania, have traveled over 3,300 miles so far on their visits to Friends and friends of Friends from Pennsylvania to Florida.

They have visited and spoken to St. Petersburg Friends, and spoke at a special meeting called by Orlando Friends on February 11. Charles Palmer spoke on federal prisons at a meeting to which public welfare officials and police were invited. The Fellowship Council has arranged their visits.

* * * *

The annual meeting of the Rural Life Association was held on February 21 at Earlham College when members gathered to discuss activities of the past year and to make plans for the future. New Board members elected to serve for a term of three years are: Mrs. Edwards Dickinson, Rio Grande, Ohio; Russell Hoy, Coshocton, Ohio; Albert Livezey, Barnesville, Ohio; Ivan Miller, Corry, Pa.; Mrs. Dan West, Goshen, Indiana. Officers to serve for one year are: Ernest Mills, Cambridge City, Indiana, chairman; Mark Shellhaas; Trotwood, Ohio, vice-chairman; Edith Wildman, Richmond, Indiana, secretary; and treasurer, Paul Turner, Richmond.

NEWS OF OUR MEETINGS

Puget Sound Quarterly Meeting for worship and business was held at Seattle Friends Center on February 14. Several Friends from British Columbia Quarterly Meeting were in attendance, among whom were George Frizell, clerk of the Vancouver Meeting, and Dorothy Lash from Victoria, who is the newly appointed secretary of Pacific Coast Association of Friends. The lives of Friends can ever become enriched through frequent intervisitation. May it always be encouraged as a distinctive part of our heritage.

* * * *

Welcome was extended to all members received in the Marion, Indiana, Meeting in 1947, at a fellowship supper sponsored by the February Promotional Committee, and held in the basement of the church on February 24. A musical program was presented and the heads of different departments of the church explained their work to new members. Mr. and Mrs. Raymond Nelson of Moody Bible Institute Extension Department are conducting revival services from the 14th to 28th of March, ending on Easter Sunday. Norman Young, secretary of stewardship and finance of the Five Years Meeting, gave the message at both the morning and evening service on February 29.

* * * *

On February 8, Lonnie Hoss of the Christian church of Evansville was the speaker for the annual World Citizenship Series sponsored by the Men and Boys Brotherhood of the Mooresville, Indiana, church. His address on "The Enemy Within the Gates" emphasized the value of the wise use of the soil. A musical program was presented by the Mooresville high school music department. The final night of the series, February 15, was featured by music from the local church choir and an address, "The Church's Stake in Politics," by Errol T. Elliott, the fourth of this series. In common, all four speakers urged us to look at our problems from every possible point of view and to accept individual responsibility which would contribute to the solution.

* * * *

Friends of Long Beach, California, spent two months of concentrated effort on a visitation campaign with some thirty members volunteering to aid in the program. The campaign was intended to make the church more effective for shut-ins, occasional attenders, families of the Sunday school children, Friends residing in the community, and others. The Meeting received rich blessing through the ministry of John and Dorothy Sinton from Ireland. Their simple, sincere spiritual messages, backed up by wholesome Christian living, brought anew the power of the holy Spirit. Dorothy Sinton spoke at the World Day of Prayer meeting held in Long Beach. Donald Spitler, the pastor, recently presented a series of sermons on the subject of "Oneness with Christ." The recreation program is a continuing source of interest and fellowship among the young people. Eugene O'Grady, youth director and student pastoral assistant, has had the chief responsibility in this work.

* * * *

Bangor Quarterly Meeting met in First Friends Church, Marshalltown, Iowa, on February 28. Lewis Savage, pastor in LeGrand, had the devotions for the meeting of ministry and oversight, and spoke on Paul's epistle to Titus. Reports of the five Meetings indicate concern for the spiritual life. Orval Cox was in charge of the praise service at the 10:30 meeting. Lela Gordon, pastor of Oskaloosa Meeting, brought a soul-stirring message from Acts 9:5 at the eleven o'clock hour. Dinner was served in the dining room to approximately two hundred persons.

The Woman's Missionary Union convened at one o'clock, with Mary Condon presiding. Reports indicated the Unions are very active. A committee was appointed to arrange for delegates to the general missionary conference of Friends to be held in Poughkeepsie, New York, in May. At the two o'clock service, Lillian Lewis talked on her recent trip to Central America where she visited Friends' mission fields. Judge Fred G. Bale, of William Penn College spoke at the young people's rally on Sunday afternoon and addressed a large group at a union service on Sunday night on the dangers of the alcohol problem among young people.

* * * *

East Whittier, California, Friends were happy to have Stephen and Alice Thorne present for the February 8 worship service, when Stephen Thorne brought the message. A number attended the banquets of the Woman's Missionary Union and the Men's Extension Movement held in connection with the mid-year conference, February 3. Mabel Head, consultant and observer at the United Nations for the United Council of Church Women, was the speaker at the missionary banquet. A vocational guidance and mental hygiene workshop was conducted February 13-15 by J. A. Morris and Evangeline Kimber. Besides bringing a message each evening, Morris Kimber presented a film on experimental work in the field of alcoholism and on Saturday conducted individual and group counseling. He spoke Sunday morning on "The Christian and his Emotions," and the afternoon was again spent in counseling. Whittier Quarterly Meeting was held at the East Whittier Meeting on February 21, when Dorothy Sinton gave a helpful sermon.

* * * *

Penn Quarterly Meeting was held in Denver, Colorado, on February 2. In the meeting for Ministry and Oversight, a discussion on "Types of Evangelism Needed Today" was of vital interest. Millard Powell spoke at 11:00 a.m. Reports in the afternoon business session evidenced activity in the Meetings in the fields of peace and service. Winifred Slavick reported that recorded dramatizations of the work of the Service Committee are being presented in weekly broadcasts over station KRDO in Colorado Springs each Sunday. Palmer Lake Meeting has placed a set in the YMCA in Colorado Springs and arrangements have been made whereby records will be available for use by every club in the county. Denver Monthly Meeting reported that a committee of five members of the Meeting visited Senator Eugene Milliken and Representative John Carroll to encourage them to oppose U.M.T. Rachel Osborn and Ava Maris, of the Denver Meeting, were chosen by the Denver Council of Church Women to call on Governor Knous to protest the proposal made by the American Legion that the second week of January be set aside for demonstrations in support of U.M.T. The Governor did not make the proclamation and the week was not officially observed.

HORIZON

The second anniversary of the Revised Standard Version of the New Testament finds the first draft of all but eight books of the Old Testament completed. It is hoped that the committee can complete the first stage of its revision of these few books within the next twelve months.

* * * *

For the first time in history, the Polish government has guaranteed complete and equal religious freedom to all churches and synagogues in that country, a noted Polish Protestant churchman has declared in a statement just made public by Church World Service in New York City. All the churches and synagogues in Poland not only enjoy religious freedom; many of the Polish communists are church members, according to the Polish Council of Churches.

* * * *

A continuing committee of eleven denominational representatives was named by the two hundred institutional executives who met in Cincinnati for two days in a national conference on Protestant homes for the aged, which was set up by the Federal Council of Churches. Future activities of the group toward possible permanent organization will be planned by the committee, which will be enlarged as other denominational groups have opportunity to name representatives. Burton Hill, minister of Cincinnati's Friends Meeting, represented the Five Years Meeting.

* * * *

In 1947, the American lynching record again approached the vanishing point, with only one reported victim as in 1945. The significance of this figure is seen when contrasted with the average of more than seventy victims a year for the sixty-six year period during which careful records have been kept. The contrast, of course, is most encouraging. It should not be taken as indicating that ultimate victory over the mob has been attained, however, or is even imminent; for last year there were no less than thirty-one threatened lynchings, all luckily averted, chiefly by prompt official action.

CONTRIBUTORS

ELIZABETH A. BOULDING—Member of Friends Meeting, Iowa State College, Ames, Iowa.

HENRY E. KOLBE—Assistant professor of philosophy at Earlham College, Earlham, Indiana.

HOWARD E. KERSCHNER—Representing the Children's Fund of the United Nations, 55 Central Park West, New York 23, New York.

ARDIS MICHENER — Member of New York Yearly Meeting, Great Notch Highlands, Great Notch, New Jersey.

EDWARD NUSBAUM—Member of West Richmond Friends Meeting, Richmond, Indiana.

DANIEL OLIVER — Superintendent of the Daniel and Emily Oliver Orphanages, Ras-El-Metn, Hammana, Beyrouth, Lebanese Republic, Syria.

BIRTHS

TERRELL — To Robert and Margaret Hinshaw Terrell of Fairview Meeting, New Vienna, Ohio, a daughter, Carol Ann, on January 10.

ENGAGEMENT

Sarah Marie and Adrian Stanley of Terre Haute, Indiana, announce the engagement of their daughter, Helen, to Clarence Stangeland, son of Ingene Stangeland of Silman, Iowa.

MARRIAGES

OSBORN-AGNEW — Mary Agnew to William E. Osborn on January 31, at the home of Allan and Alice Harcourt, Indianapolis, Indiana, after the manner of Friends.

HADLEY-KARNES—Josephine Roseann Karnes, daughter of George and Josephine Karnes of Greenfield, Ohio, to Jesse William Hadley, son of Everett and Ethel Hadley of Clarksville, Ohio, in Fall Creek meetinghouse, Wilmington Yearly Meeting, on February 22, after the manner of Friends.

DEATHS

CONOVER—Hannah Osborn Conover, aged eighty-four years, on February 11, at the home of her son, Vern W. Conover, in Fayetteville, New York. She was the daughter of Israel and Martha White Osburn, and the widow of John R. Conover. She was a birthright Friend and from 1910 was a member of Oskaloosa, Iowa, Meeting. Surviving are a sister Cora Osburn Jones of Dilly, Oregon; and two sons, Vern W. of Fayetteville, New York, and Chase L. of Pasadena, California.

JACKSON—Emma L. Jackson, widow of the late Josiah Jackson, on February 8. Services were conducted in Whittier by W. O. Trueblood.

KELLUM—Lamira Trueblood Kellum on February 28, at her home near Camby, Indiana, aged eighty-nine years. She was the daughter of Samuel and Pricilla Trueblood of near Salem, Indiana. As a young woman she went to the Fairfield community as a teacher and was united in marriage with Wilbur Kellum. For fifty years she served in various capacities in Fairfield Meeting and was recording clerk for Fairfield Quarterly Meeting for many years. Surviving are the husband and three daughters, Edna Spitler of Chicago; Anna Kellum; and Esther Sherow of Indianapolis; and four grandchildren. Services were conducted by her pastor, Albert L. Copeland.

HINSHAW—Malone Cook Hinshaw in Berkeley, California, on February 5, aged seventy-seven years. She was a birthright Friend, a native of Earlham, Iowa, and was united in marriage with Herbert A. Hinshaw at Marion, Oregon, in 1891. Coming to California in 1922, she, with her husband, united with Friends Memorial Church in Berkeley, of which she served as elder for twenty-five years. Her spiritual insight has made her a valued member of California Yearly Meeting. Her especial interest was missions. Howard W. Cope was in charge of the services and burial was made in Oakland.

JURGENSEN — Harry Jurgensen in Marshalltown, Iowa, on January 31. He was born in 1888 in Marshalltown, the son of Nicholas and Botilda Jurgensen. He was a member of First Friends church where services were conducted by Orval H. Cox, pastor. Surviving are the widow, Mable Pickard Jurgensen, a daughter and a son; four sisters and two brothers.

BURKE—Arthur Burke in New York City on February 24, aged sixty-three years. For many years he was chairman of the New York Monthly Meeting for ministry and counsel and at the time of his death was chairman of the overseers of New York Preparative Meeting. He established and directed the Pendle Hill Institute of Religion. He was also a member of Pendle Hill Extension Committee of New York Yearly Meeting and of the Representative Committee (Fifteenth Street). Surviving are the widow, Francis Hart Burke; a daughter, Elizabeth, and a son, John.

MICHIGAN RETREAT

Quiet peace of a beautiful countryside, warmth of a glowing fire, good food, comfortable beds and a small but varied and stimulating library — all combine to make Lyn Orchard House, in the Irish Hills, a desirable spot for a re-creative vacation. For further information write Winifred Wildman, Route 1, Brooklyn, Michigan.

HELPER NEEDED

A middle-aged man or a student to assist in caring for a helpless elderly man, also to help with garden and lawn during the summer months. Friends' family living in a modern home in a rural community near a Friends Meeting. Husband and wife; no children; no farm labor. Reasonable wages and good home. Location: five miles west of Danville, Indiana. Geraldine Moorman, R. R. 2, Coatsville, Indiana.

A PASTORAL OPENING

The Ramona Park Community Church (Friends) in Alhambra, California, needs a full time associate minister. This is a splendid opportunity for a young man and his wife to get started in full time service. College graduates preferred. Adequate support with some opportunity for graduate studies at U. S. C. School of Religion. Even those with some experience might be interested in this opening. Some ability in music necessary. For details write to Paul P. Younger, 1510 South 6th Street, Alhambra, California.

AMERICAN QUAKER GENEALOGY

Friends in all Meetings should have access to The William Wade Hinshaw Encyclopedia of American Quaker Genealogy. Five volumes have been published covering Meetings in North Carolina; Philadelphia and Eastern Pennsylvania; New York City and Long Island; and Ohio and Western Pennsylvania. There is only a limited supply left of some volumes. These will not be reprinted. The opportunity to secure these volumes for future reference is passing. These books may be purchased from the FRIENDS BOOK AND SUPPLY HOUSE, 101 South 8th Street, Richmond, Indiana. Information will gladly be given anyone writing them.

FARM FOR SALE

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Ramona Park Community Church (Friends) 1510 South 6th Street. A fully graded program of worship, study, fellowship and service. Sunday 9:30; 10:10; 11:00 a.m. and 7:00 p.m. Also mid-week services Wednesday, 7:30 p.m.

ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts., Anderson, Indiana. Bible School, 9:30; Worship Service, 10:45; Christian Endeavor, 6:30; Gospel Service, 7:30; Mid-week Prayer Meeting, Wednesday 7:30 p.m. Monthly Meeting, Wednesday before third Saturday, 8:15 p.m. Albert F. Bohnert, Pastor. 901 W. 9th Street. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. Th-3-5370; Office Th-3-7531 (Th—Thornwall).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halstead streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 10937 California Ave., Chicago 43, Phone Cedarcrest 2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Anne Willis, Secretary, 1566 Oak Avenue, Evanston, Illinois. Telephone Greenleaf 3726.

57th Street Meeting at 1174 East 57th St., a United Meeting. Sunday meeting for worship, 3:00 p.m. Monthly Meeting (following 6:30 supper) every first Friday. Phone Plaza 9670; or Larry Miller, Meeting Secretary, Butterfield 9221.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45, Meeting for Worship, 11 a.m. Burton S. W. Hill, minister, 2803 Bellevue Ave.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m., Rachel Osborn, Minister. 3952 Lowell Blvd. Phone GR-0584.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 10 a.m.; Meeting for Worship at 11 a.m.; Phone 6-5735.

DETROIT, MICHIGAN

First Friends, Noble School, Fullerton and Ohio. Take Grand River to Ohio, then north two blocks. S. S. 10 a.m. Worship 11 a.m. For information write or call Bruce Douglas, 18066 Warrington Dr. Detroit 21, Mich.

Friends Meeting, unprogrammed, each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning Worship, 11:00; Wednesday evening worship.

HARTFORD, CONNECTICUT

Meeting for Worship, Sunday 11:00 a.m., at Hartranft Hall, 55 Elizabeth Street. For information, telephone Hartford 32-0467.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce Streets, Bible School 9:45; Meeting for Worship, 11:00; Evening Worship and Youth Activities, 6:30. Cecil E. Haworth, Minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana; Church School, 9:30; Morning Worship, 10:45; Family Night dinners, Friday at 6:15 p.m.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone Ja1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m. Evening Service, 7:30 p.m. Donald B. Spitler, Minister. Phone 638-215.

LOS ANGELES, CALIFORNIA

First Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m., George H. Moore, minister. RI-8406.

Friends House Meeting, unprogrammed, all-Friends. Meeting for worship 11 a.m., 1137 West 37th Place. AXminster 8567.

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LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for Worship 10:30 a.m., Bible School 12:00 a.m. Mid-week meeting Wednesday, 7:45 p.m. Everett W. Chapman, minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2558.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10:00 a.m. Meeting for Worship at 11 a.m. Richard P. Newby, minister, 111 West 45th Street, Phone Pl. 2960.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEWBERG, OREGON

Friends Church, College St. at 3rd, Carl D. Byrd, minister, 205 East 3rd, phone 267M. Bible School 9:45, worship 11:00 and 7:30, C. E. 6:30.

NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York, from October 5 through April, each Sunday at 11:00 a.m. All are welcome.

PASADENA, CALIFORNIA

First Friends Church, Raymond at Villa. Church school, 9:45 a.m. Worship services 11:00 a.m.; 7:30 p.m.; Christian Endeavor, 6:30 p.m. Dr. Willard O. Trueblood and John Spitler, co-ministers.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00, Evening Service, 7:30. Glen Rinard, Minister. Phone Roseville, 162-F-11.

ST. PETERSBURG, FLORIDA

Friends Meeting, 130 Nineteenth Ave., S. E. Meeting for Worship, First-day at 11 a.m.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School. First-day at 11 a.m., Girl Scout House, Wayside Lane. Clerk: Clyde Whipple, 25 Cushman Road, Scarsdale, N. Y.

SEATTLE, WASHINGTON

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 0502 or Evergreen 1018. Religious discussion 10:00 a.m. Meeting for Worship, 11:00 a.m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting. 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p. m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; O. Herschel Folger, Minister. Phone 43-467.

BUCK HILL FALLS

The Inn had not been running many years before it was decided to have a library. Old-timers will recall the little building of logs, a log cabin, which was joined to The Inn proper by a covered walk. The library was named "Greenleaf Library" in honor of John G. Whittier, as this was his middle name. When The Inn was made completely fireproof the log cabin was discarded and the books given comfortable and appropriate quarters. But the collection of books has grown and grown and the librarian is calling for more space. Rather than enlarge the shelving we have decided that a good weeding out is more necessary. There are books, mainly old novels, now out of vogue, that have not been taken out in the last three years and there may be biographies and histories that are somewhat passe. A committee of women of the Settlement has been very helpful and cooperative in running the library and their advice will be asked as to how far we should go. The library is particularly strong in books of reference which is as it should be, living as we do "three miles from a lemon."

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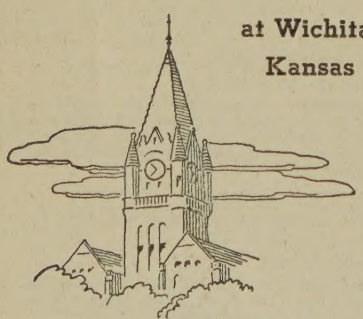

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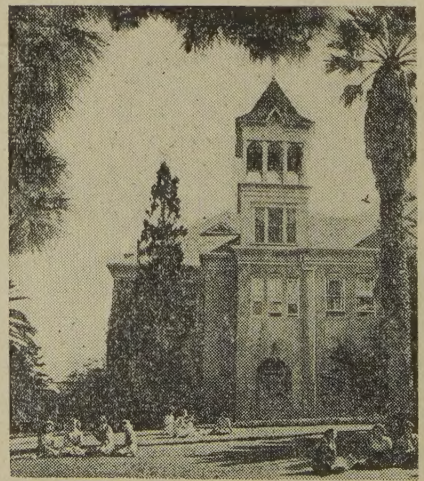

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